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By way of criticism we wish to say that this is an excellent book. Every page bears the impress of accurate and profound scholarship. The style is clear, simple, and vigorous. Many texts are interpreted in a fresh, suggestive way. The genesis of the early churches is clearly set forth. These lectures are an appreciable addition to our knowledge of the primitive Christian communities.

We doubt, however, the position of the author that *ἐπίσκοπος* simply expresses a function of the elder, and is not another name of that officer. The passages in which the word is found are most naturally interpreted on the supposition that, while it implicitly contains the idea of oversight, it is also another name by which a pastor or an elder was designated. One of his names expressed one of his important functions. Phil. 1 : 1 ; Titus 1 : 5, 7 ; 1 Tim. 3 : 2, 8, are passages which do not easily yield themselves to the interpretation suggested by our author.

Nor has he spoken the last word concerning the authority of apostolic precedent. It is a large and important subject, upon which, for lack of space, we cannot enter. He, however, admits that we should be guided in some measure by "ancient precedent." But why, if such precedents are not binding ? How far shall we be guided by them ? What shall we receive, what shall we reject ? It is possible that the essential features of apostolic churches, clearly set forth in the New Testament, may be, not only history, but also law. Many who have cut loose from apostolic precedents have drifted into ecclesiastical hierarchies and despotisms.

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DER KLEINE KATECHISMUS MARTIN LUTHERS, in seiner jetzt erkannten Bedeutung. Erster Teil : Die Geschichte seiner Vorarbeiten. Mit Benutzung der 1894 veröffentlichten Katechismuspredigten quellenmässig und allgemein verständlich dargestellt. Von Lic. theol. HERMANN HACHFELD, Pastor a. D., Helmstedt. Berlin : Kommissionsverlag von Wiegandt & Grieben, 1897. Pp. xix + 150. M. 2.50.

THIS work is mainly historical. The author's aim is to set forth the preparatory labors which culminated in Luther's Small Catechism, which he justly calls a "wonderful book." That catechism certainly has a place in the church prominent enough to justify this renewed attention to the conditions under which it was produced.

In view of the prevalent lamentable ignorance of the fundamental principles of true Christianity, Luther, at various times from 1515 to 1520, preached before the Wittenberg congregation on the chief topics commonly embraced in catechetical instruction: the Ten Commandments, the Creed, and the Lord's Prayer. His explanation of the first three commandments shows how men are to act toward God. In general they should reverence and trust him as a father and good friend. Under the commandments of the second table, he discusses how they should act toward their neighbor and fellow-men. The law is to be kept inwardly, in the heart. The creed is explained in its three articles, with reference to faith in God, in Christ and redemption, and in respect to the work of the Holy Spirit. "The Lord's Prayer is that simple, ceaseless prayer which becomes sweeter and more delightful the more and longer it is used." Here, in these sermons, we find already the spirit of Luther's catechetical manuals.

In 1520 Luther wrote what proved to be the basis or earliest substructure (*Grundlage*) of the Smaller Catechism: a "Short Form of the Ten Commandments, the Creed, and the Lord's Prayer, with an introduction as to the meaning and interrelation of these three topics." He treated the same subjects more fully in sermons in 1523. Hachfeld's fourth chapter discusses the indispensability of a catechism for the evangelical congregation, especially for the young people. They can be properly evangelized only by leading them by to the Holy Scriptures, which requires catechetical instruction in the church, school, and home. Chapter 5 recalls the Saxon church-visitation and its necessity for the good order and self-help of the evangelical congregations. This visitation opened to view more sadly than ever the ignorance of the people; and in 1528 Luther preached three series of sermons at Wittenberg on the five parts of the catechism. To the first three parts he now adds the sacraments. In these sermons we find the true and immediate antecedents of Luther's two catechisms. We find in them the very words which have been incorporated in the catechisms. For the Small Catechism there was a thorough condensation of the material; for the larger a fuller incorporation. As to priority of preparation, or the question of reduction or development of one into the other, our author reaches no explicit conclusion. Though the larger was published about a month earlier than the smaller, their preparation may have gone on side by side.

Chapter 7 gives a history of catechisms of Brentz, Althammer,

and Lachmann. These are briefly sketched, and are shown to be in essential harmony with the teaching in Luther's catechism.

The eighth chapter is the most important of all. It discusses the evangelical character of the Small Catechism, the importance of catechization, the neglect of catechizing in the Roman Catholic church, the mission of the catechizer, and the proper preparation of the young for the reception of the sacraments.

The book is one of the most important contributions to the science of catechetics. Not only pastors, but theological teachers whose duty it is to lecture on catechetics, will find it of great value. It is especially conservative and evangelical, as well as learned. It probably marks the beginning of a return to more conservative Christian thinking in Germany. We shall hail with pleasure the second volume.

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THE CULTURE OF CHRISTIAN MANHOOD. Sunday Mornings in Battell Chapel. Edited by WILLIAM H. SALLMAN. New York, Chicago, and Toronto: Fleming H. Revell & Co., 1897. Pp. 309. \$1.50.

SIXTEEN sermons preached before the students of Yale University are brought together in this volume. In common with most colleges and universities, Yale holds to the theory that "the man who can preach helpfully to university men is the man who holds a city pastorate;" and, acting upon this belief, she has invited some of the most successful pastors of our land to speak to her students. Among those whose sermons appear in this volume are such well-known preachers as Charles Cuthbert Hall, Alexander McKenzie, Amory H. Bradford, Henry Van Dyke, David J. Burrell, and George A. Gordon.

In spite of the fact that so many men contribute to this volume, it is marked by a large measure of unity. This unity is due in part to the characters of the preachers, in part to the occasion. These men are marked by moral earnestness, and their sermons bear this stamp. There is no attempt at "smartness," no exhibition of cheap wit. These men think and speak with dignity. The fact that they speak to an audience made up of young men leads to a measure of unity in subjects treated. Dr. McClure's theme is "Trophies of Youth the Safeguard of Manhood." Dr. Herrick discusses "Manhood's Struggle and Victory." Dr. Van Dyke sets forth "The Meaning of Manhood."